

Campus Right trying a comeback

WASHINGTON (CUP-CUPS) — Using some of the tactics of their arch-enemies on the Left, the campus Right is trying to make a comeback.

The hope of the campus conservatives, principally the Young Americans for Freedom, is to build support for their usually small groups taking a strong stand against disruptions led by such left-wing groups as Students for a Democratic Society and many black student unions.

Like their opponents on the left, they have found that demonstrations are often a more effective way of getting their point across than just talking. Harvey Hukari, chairman of the YAF at Stanford University, says when his chapter tried "rational Dialogue" they got nowhere but when they threatened disruptive activity, they were listened to.

Hukari, a long haired graduate student

who is probably the most outspoken YAF leader in California, said conservatives must arouse the "chicken majority" if they hope to "free our schools".

Among the conservatives' most recent campus activities:

- Conservatives at Queens College in New York city held a sit-in to demand a re-examination of policy banning military recruiters. Later they wrecked the office of the campus newspaper, The Phoenix.

- Students at Wichita State University in Kansas held a "milk-in" two weeks after a "beer-in" by students who wanted beer sold on campus. The conservatives, members of the Society for Prevention of Asinine Student Movements (SPAM), passed out small cartons of milk in what they described as protest against protests.

- A group of U.S. Marines studying at Purdue University have begun a blood drive

to send 500 pints of blood to hospitals as an answer to disruptions on other campuses.

- In Washington D.C. a group which calls itself square and advocates square power, writes books about squares and publicises itself with Dixieland band concerts in local parks, held a conference recently at Georgetown University.

The greatest amount of ring-wing activity may be on California campuses, where there is also more left-wing activity than in most other states. Stanford University conservatives recently heckled an SDS demonstration yelling "Pigs off campus" at the leftists. Later they presented their demands (negotiable) to the Administration calling for recruitment of more conservative professors, keeping academic credit for ROTC, and suspension for any students who disrupt campus judicial proceedings.

California YAF recently held a meeting in Berkeley to launch a statewide campaign

against disruption. After the meeting they held a march down Telegraph Avenue, a centre of the Berkeley radical community, where they were greeted with shocked surprise and some heckling by the radicals.

They said they would hand out 100,000 plain blue buttons — originally a symbol for San Francisco State College acting administration President S. I. Hayakawa — to persons who oppose violence. Two early wearers: governor Ronald Reagan and a Black picket line monitor in the Berkeley student strike, who deadpanned "I'm for freedom and against violence too."

For all their sudden activity, the conservatives haven't had much impact on activist campuses so far. For example, the Committee for an Academic Environment, a much-ballyhooed group claiming to represent the silent majority at San Francisco State College, has been able to draw only a handful of active members.

McGILL DAILY

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Daily photo by Leo Lax

Lackey of the imperialist bourgeoisie Michael Oliver (left) and chairman and director of the Necessity for Change Institute of Ideological studies Hardial Baines at last night's panel on "Youth in Revolt".

Baines condemns "running dogs of imperialism"

by David Tuoff

Hardial S. Baines, Director and Chairman of the Necessity for Change Institute of Ideological Studies, sponsor of various Internationalist movements, last night told Vice-Principal Michael Oliver that he, and all the other mad running dogs of imperialism, were engaged in active distortion and suppression of issues.

He condemned the Post Graduate Students' Society, who had sponsored the debate in which he was taking part, for inviting a scientific Marxist-Leninist to speak on the same platform with lackeys of the imperialist system such as Oliver. (He included Stan Gray in the same classification).

His diatribe followed the presentations of three previous speakers, none of whom seemed to have much direct communication with any other, and who, with the possible exception of Oliver, addressed themselves only peripherally to the topic of the debate, "Youth in Revolt."

Oliver was superb as the usual apologist for the Administration, declaiming that student protest was easy, that Canadian research is less defence oriented than in the US, that "time is important, and this is no time for confrontation," and that things aren't really so bad after all, by comparison to what it's like in some places.

SGWU situation

Frederick hearing disrupted

The hearing of Kennedy J Frederick, accused of four counts of conspiracy in relation to the violence at Sir George Williams University February 11, was disrupted today when one of the co-accused tried to slip two notes to Frederick.

Municipal Judge Emmett McManamy ordered the papers read into the court record after a police officer guarding Frederick informed him that Hugo Ford had given the notes to Frederick.

The first paper asked Frederick to make position statements for the Cuban, Soviet and African embassies and the second was a personal letter lauding Frederick's courage and describing harassment by white students at Sir George.

Judge McManamy is considering issuing a contempt of court writ against Ford, a Trinidadian student, who was at court to act as a witness against Frederick.

Meanwhile former Georgian editor, Dave Bowman, said "there is no chance" he will be reinstated despite Canadian University Press recommendation that he be allowed to finish his term. Bowman was accused of gross financial mismanagement and biased coverage of the black occupation of the computing center.

Bowman and his entire staff

today published a 'renegade' paper called the "Georgian Straight".

A four-man student delegation led by SIC president Manny Kalles was in Ottawa earlier this week to explain the position "of the vast majority of students" to MPs who had questioned the violence at the university. They reported that Allen MacEachen, minister of Immigration, said

there was a distinct possibility that foreign students now before the courts would be deported from Canada.

Yesterday's election for new executives and student representatives to the SLC was noted for the overwhelming proportion of "moderate" platforms. The most common theme has been to repair and build on the "good" name of Sir George.

Sir George petition calls for federal investigation

A petition is circulating in all universities and CEGEPs in Montreal, as well as in other cities in Canada, Britain, the US, and the West Indies asking for federal investigation of the Anderson Affair.

Students are also speaking all over North America and Britain in an attempt to explain circumstances leading up to and resulting from the February 11 debacle.

The petition states:

"We, the People of McGill in solidarity with our brothers and sisters at Sir George Williams University deplore the biased reporting of the established press, the hysterical reaction of the Montreal public, and the injustice administered to our brothers and sisters by the administration of Sir George Williams University.

Consequently, we demand that a Federal Government Investigation be carried out in order to:

- 1) Make public the irregularities and inconsistencies surrounding the "Anderson Affair," which are indicative of the administra-

tion's support of institutionalised racism.

- 2) To explain why most of the arrested students were denied bail for a period of nine to ten days.

- 3) To give reasons why after bail was granted to most students, nine were singled out and denied bail for an even longer time.

We feel this investigation and subsequent explanations be absolutely essential in order that stable relations between Canada and the West Indies be maintained and that racial discrimination be eliminated from Canadian society.

Today marks the last regular day of Daily publication for 1969-70.

A special issue will appear next Friday. All notices for the today column for March 14 to the end of the school year must be submitted to the Daily office by 3 pm Wednesday.

EUS ELECTIONS

Elections will be held today for executive positions of the EUS. The poll will be situated in the lobby of the McConnell Engineering Building, and will be open from 9am to 5pm.

today

McGILL GUIDANCE SERVICE: Careers in Mathematics. 2 guest speakers. L26, 1-2 pm.

REDMAN BAND FLAG-BEARERS: Tryouts and practice for flagbearers. R.V.C. gym, 5-7 pm.

ARMENIAN STUDENTS CLUB: Lecture on modern Armenian History. Union Coffee Lounge, 6:30 pm.

CYCOM: Beginners Fortran Tutorial. E406, 1 pm, 3 pm.

ISLAMIC SOCIETY: Jumah prayers. U 307, 1:15-6:15 pm.

CAFETERIA CO-ORDINATION: Meal tickets at reduced prices at box office.

McGILL FILM SOCIETY: "Randi", story of male prostitute. Admission 25 cents. Union Ballroom, 1 pm. "Simon of the Desert". L 132, 6:30-9 pm.

SANDWICH THEATER: Match Play. Union Theater, 1 pm.

PHOTOGRAPHY CLUB: Last day for entries in the Photography Club exhibition.

PRE-MED SOCIETY: Film Festival; "Protein Metabolism". Meeting of 3rd year students with Mr. Voisard to be postponed till March 14. S1/3, 1 pm.

SOCIETY FOR KRISHNA CONSCIOUSNESS: Chanting Yogic Mantra's "Vedic application curing modern-day ills". 3720 Park Ave., 7 pm.

P.G.S.S.: Beer bash cancelled for tonight.

LE CERCLE FRANCAIS: Meeting open to all nominations for next year's executive. B 27, 1 pm.

STUDENTS INTERNATIONAL MEDITATION SOCIETY: Introductory lecture, guest speaker-Mr. Jerry Jarvis, National Director. L 219, 7:15 pm.

OOLOOPS AND EURETHA: Live Readings of new Canadian Marginalia. Manifesto of literary anarchy. Harvey Mayne and K.V. Hertz. Union 327, Admission 10 cents, 1 pm.

FACULTY OF MUSIC: McGill Opera Workshop staged version of Bach's Coffee and Peasant

Cantatas. Redpath Hall, Tonight and Saturday, 8:30 pm.

A.G.E.F. Voting for representatives to committees of French Department, Peterson Hall lobby, 9-5. Any student taking one or more courses in French is eligible to vote.

MAJORETTES: Practice. Come when you can. R.V.C. gym. Saturday 2-5 pm., Wed. Mar. 12, 6-7 pm., Friday, March 14, 2-4 pm.

McGILL COMMITTEE TO SUPPORT THE NLF: History of NLF. B 26, 7:30 pm.

MALAYSIAN-SINGAPORE STUDENTS ASSOCIATION: General Election. Union B23-24, 7 pm.

McGILL PLAYERS CLUB: Auditions for "The All Canadian Dance Contest". Full, well-formed blondes needed. Union Theater, 12:30 pm.

BLOOD DRIVE: Anyone interested in working on Blood Drive 69, leave applications at Union switchboard.

CHEERLEADERETTES: Final practice before tryouts. R.V.C. gym, 1:15 pm.

W.A.A. SQUASH: Provincial Singles and Doubles Squash Tournament, Montreal Badminton and Squash Club, March 15 and 16.

ORTHODOX FELLOWSHIP: Prof. Bertos Lecture on Iconoclasm. Union 457-458, 8:00 pm.

McGILL CHINESE MONTHLY: Second issue available at Box Office. Third and final issue out soon.

NEWMAN CENTRE: Lenten supper followed by skating at Beaver Lake and a sherry party, 6 pm; 7:30 and 9:30 pm.

SATURDAY MARCH 8

McGILL FILM SOCIETY: There will not be a showing of I a Woman. There will be no special showing this week.



FIGURE SKATING: Men and women welcome. Winter stadium, 10-12 am.

HILLEL: Multi-cultural evening with Students from U. de M. 3460 Stanley, 8:30 pm.

SOCIETY FOR KRISHNA CONSCIOUSNESS: Refreshments. French language discussion. Transcendental chanting - free. 3720 Park Ave., 12 and 7 pm.

McGILL CHINESE STUDENT SOCIETY: Orient Bowl. Basketball tournament between McGill and other Universities. Currie gym, 10:30 am.

McGILL BIOLOGICAL SOCIETY: Field Trip to Botanical gardens, Montreal Aquarium and Dolphin Pools. Leaving Stewart Biology Building (McGregor Street). Admission charges \$2.

VIETNAMESE STUDENTS SOCIETY: Movie, Amphitheater, Ecole Polytechnique, 7:30 pm.

FILM DIALOGUE: Yellow Submarine, Pas de Deux, \$1.00. PS-CA 5, 7, 9, 11 pm.

ORTHODOX FELLOWSHIP: Vespers in English followed by Matins in Slavonic, Corner Champlain and Dorchester, 6:30 pm.

SUNDAY, MARCH 9

SOCIETY FOR KRISHNA CONSCIOUSNESS: Indian style festivities. Universal chanting, all welcome. 3720 Park Ave., 12 noon-3 pm.

INTERNATIONAL STUDENTS EXCHANGE: ISA (McGill with U. de M.) étudiants d'outre-mer. Foreign student as activist by Bill Tatman. Socialism and Rev-

olution in the Third World. Discussion Dance, 6020 Wilderton Ave, 7:30 pm.

CANTERBURY: Dinner follow by Eucharist with discussion on forgiveness. 3555 University Street, 6 and 7 pm.

AUGUSTANA HOUSE: NFB Film. "Flowers on a one-way street." Admission free. All welcome.

NEWMAN CENTER: Mass, center, 10 am, 7:15 pm. Also Divinity Hall, 12 noon.

BAROQUE: Concert for organ and harpsichord with John Grew and John Whitelaw. United Church, Queen Mary Road, 8:45 pm.

MONDAY, MARCH 10

HISTORICAL SOCIETY: Professor P. Marshall of History Dept.: "Arndawhile: Publicist of Imperialism." Leacock Council Room, 8 pm.

SKYDIVING COURSE: Last course of the year. New students welcome. Union B 26-B 27, 7 pm.

HILLEL: Meet the Faculty Series. Prof., Harry Bracken on the Jewish Studies Programme. 3460 Stanley, 1-2 pm.

LITERARY SOCIETY: Recent classic film of "MARAT/SADE". Come early. 50c. L 132, 7-9 pm.

SOCIETY FOR KRISHNA CONSCIOUSNESS: Open - Sing and Dance: recommended process - self realization, Free. 3720 Park Ave., 7 pm.

McGILL DEBATING UNION: Re-ford Cup Tournament, Talbot-Papineau Tournament, Speakers Contest welcome. Union B 26, 3 pm.

LISTENING ROOM: Bring any

continued on page 5

Students' Athletics Council

Written applications are called for the positions of

- A) 2 Vice-Chairmen; B) Chairman & Vice-Chairman of Sports Promotion; C) Chairman of Athletics Night Cttee.

Applications should be submitted to the S.A.C. Secretary, Room 15, Currie Gyn, before Friday March 14.

McGill Hillel Students' Society

SOCIAL HAPPENINGS

Poésie et Discothèque

an evening of dancing and poetry with students from Université de Montréal

Hillel House

Tomorrow night
at 8 pm

Closing Dance and Awards Night

Saturday, Mar. 15 8:30 pm
GALLERIE IV
OF THE QUEEN ELIZABETH HOTEL

Featuring

- the One Track Mind
- David Kaufman
- Open Bar

1.25 per person
2.00 per couple

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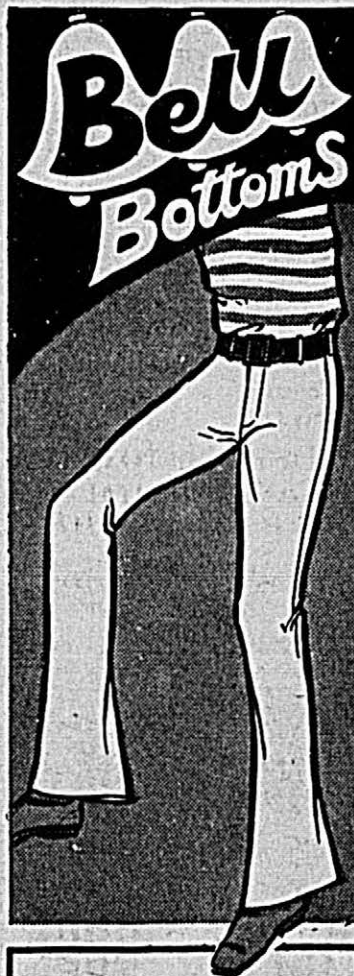
PRIZES

will be awarded to winners of the Photography Exhibition on

Tuesday, March 11

5pm Union 123

ALL WELCOME



AUTHENTIC BELL BOTTOMS ARE HERE

IMMEDIATE DELIVERY!

Guys and Gals WALK ON THE WIDE SIDE in the greatest Funwear ever. Black, white, blue, brown and fancy denims in all sizes.

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SENATE MEETINGS

Senate will hold the second in its series of Special Meetings this Wednesday afternoon in the Council room of the Leacock Building (eighth floor).

COMMUNICATIONS COMMITTEE

There will be a meeting of the Senate Committee on Communication today at 2:30 pm in the administration building.

ACADEMIC POLICY COMMITTEE

The Academic Policy Committee of Senate will meet Thursday afternoon in the administration building.

LIBRARY LIAISON COMMITTEE

The Library Liaison sub-committee of Senate will meet Wednesday afternoon at 4:30 pm in the Arts Council room.

STUDENTS' COUNCIL

Students' Council will meet Wednesday at 6 pm in the University Centre.

SCHOLARSHIP COMMITTEE

The Senate Scholarship Committee will meet Thursday afternoon in the Administration Building.

JUDICIAL COMMITTEE

The Judicial Committee of the Students Society will meet to adjudicate the case of the Post Graduate Society vs Robert Hajaly and Chris Portner, Monday, March 10 at 4:30 pm in the Union, Rm 327. The hearing is open to the public.

STAN GRAY
DEFENSE FUND

Funds are urgently needed for the legal costs of the arbitration proceedings having to do with Stan Gray. All contributions should be left at the Union Switchboard c/o John Hoffman.

- ENJOY -

Studies become easier as mental potential increases & nervous tension is reduced.

INTRODUCTORY LECTURE IN
TRANSCENDENTAL MEDITATION
OF MAHARASHI MAHESH YOGI

GUEST SPEAKER: MR. JERRY JARVIS

National Director - SIMS

Fri. Mar. 7

7:15 pm

L-219



Fee collection problem resolved as Board meets student demands

REGINA (CUP) — The fee collection conflict at the University of Saskatchewan ended Wednesday night when the Board of Governors finally agreed to student demands that it continue to collect student union fees at source.

The agreement, reached between Student Council and Board negotiators, was ratified by a general meeting of students yesterday and was expected to be quickly ratified at a Board meeting last night.

The conflict began December 31 when the Board announced it would no longer collect union fees in a fairly obvious attempt to throttle its major campus antagonist, the student newspaper, The Carillon. Ever since then, students have demanded that the board recant and leave The Carillon alone and slowly built up general student support for that position. The negotiations staggered on for over six weeks as the Board waited for student pressure to subside.

The negotiations themselves kept stumbling over various issues — at first the question of openness but later the major problem of The Carillon. The

student negotiators were adamant throughout that the Carillon be independent of the university Administration and directed solely by the students. The Carillon has repeatedly proved a major source of embarrassment to the Board and the provincial government.

The agreement itself reads as follows:

- The university (administration) will collect student fees from all students as determined by the student union.

- Student fees will be collected along with tuition fees each semester and only the portion held in trust by the university for the student union building will not be paid to the union. The balance is to be paid no later than one month after collection.

- Each year a majority of students at a general meeting must, through referendum, approve the fees before they are collected.

- The union agrees to provide the university with an audit-

ed financial statement within 60 days of the end of the fiscal year.

- The agreement will be in effect for one year — until August 1970 — However, it will continue from year to year after that unless either party gives notice of cancellation by March 1.

In an attempt to avoid further confrontation between the Board and students, the parties agreed to set up a liaison committee to deal generally with all matters of common interest. The committee will be composed of five representatives of the board and 12 student representatives. It will meet at least twice a semester and report back to the parent bodies.

And this liaison committee will handle all disputes involving The Carillon. The Carillon, it was agreed in the negotiations, will adhere to the code of ethics set by the Canadian University Press. Any grievance against The Carillon with respect to performance under the code will be dealt with by the liaison committee.

AGEF voting continues

Voting continues today for AGEF representatives to the Undergraduate and Postgraduate Curriculum committees and the Executive Council of the French department.

Polls are located in the lobby of Peterson Hall from 9 am to 5:15 pm, and any student taking one or more courses in French is eligible to vote.

AGEF now has parity on the curriculum committees, and will soon negotiate its representation on the Committee on Hiring and Firing.

Contesting the positions for Honours reps are Patrick Coleman, Marie-Paule Marelli and Landon Stewart; for Majors reps Diana Bruno, Suzy Cohen and Paul Rolland, and as reps to the Executive Council Alex Angioli, Gerard Davidowicz, Maureen McCann and Robert Scully.

The other positions have been acclaimed.

Over 125 students voted on the first day of the election yesterday.

NOTICE OF ELECTION

for positions on the

Hillel Executive

Tuesday and Wednesday

March 11 & 12

Location of polls:

Hillel House: 9 am to 4 pm

Leacock Lobby: 9:45 am to 2 pm

Members must produce membership cards

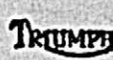
Sam Wainer
Chief Returning Officer

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HAPP-
ENING

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The Star

EVERY DAY

PGSS BEER BASH

Friday, March 14

9 pm

1 am

Union Coffee Lounge

ADMISSION: 50 CENTS

Bearing the British burden

LONDON

A group of Canadian officials is expected to arrive in Zambia later this year to take over a military training program currently administered by Britain.

Considerable mystery still surrounds the military training agreement, of which the Canadian High Commission here claims no official knowledge. It was, however,



Once colonial responsibilities in central Africa were borne by Britain. Now Canada will be training Zambian troops.

confirmed to this reporter by Prime Minister Pierre Trudeau of Canada during the recent 28-nation Commonwealth summit conference here.

Thus Canada, now considering extending diplomatic recognition to China and backing its admission to the United Nations, has made its first major move toward taking over from Britain the task of counterbalancing China's growing influence in Central Africa.

China is engaged in building a \$260 million railroad from the Zambian copper belt to the Indian Ocean via Tanzania, bypassing white-dominated Southern Africa where existing lines run. It is the biggest single development project of its kind on the continent, with immense political implications.

President Kenneth Kaunda of Zambia, which boasts a sound economy based on copper, is anxious to retain his political nonalignment. He has evidently chosen to strengthen his nation's ties with Canada in an attempt to maintain balance in the East-West contest over Zambia.

Zambia, landlocked Central African republic, once administered by Britain jointly with Rhodesia, is experiencing considerable difficulty as a result of a white settlers' rebellion in the south, and guerrilla warfare in neighboring Portuguese Angola and Mozambique. Britain has lost much of its influence here because of its soft handling of the Rhodesia crisis and its stance on the U.S. role in Vietnam.

It is in these circumstances that the copper-belt railway has attracted international attention. Zambia produces more than 13% of the world's copper, a vital industrial metal. But it must transport the copper to the sea before it can be turned into profit.

Besides freeing Zambia from the accessible grip of the Rhodesian rebels, the line will make accessible rich deposits of coal and minerals for exploitation and provide a cheap means of transport for potentially prosperous agricultural areas. It will link Zambia in an effective common market with Tanzania, Kenya and Uganda, which are linked by the East African railway system. China's role in its construction is expected to increase its considerable political influence in Africa.

Canada's growing influence in Zambia is therefore viewed here with urgent interest. Canada has been the only "white" Commonwealth country to maintain a consistently pro-African line on Rhodesia. Zambia's first stock exchange is to be run along the Canadian pattern and under a Canadian. De Havilland of Canada (an aircraft company) is understood to have offered a range of military aircraft to the Zambian Air Force.

The Zambia-Canada military training agreement was concluded late last year, shortly before Zambia gave Britain's Ministry of Defense a one-year notice to quit.

"When the Zambian air force was established at the time of independence in 1964," recalled a London newspaper, "it was regarded as natural to ask Britain for help. A senior RAF officer became its commander and about 100 RAF men serve in training capacity at the main RAF base at Livingstone... But according to defense officials in Lusaka, after more than four years Zambia finds itself with only eight trained pilots."

Sources close to the Foreign and Commonwealth office in London elaborate that the termination of the training agreement applies to both air force and army. Being landlocked, Zambia has no navy.

Zambia has had to review its defense policy after suffering a series of Portuguese border raids (for which Lisbon has apologized) and in light of Rhodesian threats of direct military reprisal for African guerrilla operations in Rhodesia.

The training agreement falls within the pattern of Canadian assistance to independent Africa affected by the Rhodesia crisis. Tanzanian pilots, for example, are being trained by Canada, and there have been talks of construction of a Canadian military academy in Tanzania. When Dar es Salaam broke diplomatic relations with London over Rhodesia, it was Canada which maintained a token mission for Tanzania here.

The official attitude taken by the Canadian High Commission in London — which claims knowledge only of eight Zambian officer cadets and one captain training in Canada — is baffling.

Leaving aside the unlikely possibility that Canada's London High Commission is uninformed, it tends to suggest that the military training agreement is only part of the whole story of Canada's new commitments in Africa, which Ottawa may prefer to reveal at some future date.

THOMAS LAND,
The Guardian

LETTERS

Pathological tendencies among the radicals

Sir,

If the student movement is to continue to grow on the McGill campus, expanding beyond the present activist core, to involve wider sectors of the student community, one of two things would seem to be necessary. (1) The present crop of radicals must struggle to escape from a provincial chauvinism that isolates them from the "non-radical" or "moderate" students. (2) If this is impossible, then there must emerge a new leadership and organization which articulates the gut grievances of the mass of students on this campus in terms that they can relate to.

Without discounting the genuine achievements of the radical students at McGill over the past year in raising issues, or as one student told me recently "making us think about things that we hadn't thought about before," there are nevertheless certain tendencies within the student movement that must be considered as pathological in the sense that they turn off potential supporters within the student body. This fact became very clear to me the other day when I asked my third and fourth year students in a large lecture class of 250 students to think over their educational experience at McGill and to try to put their finger on the thing that had bugged them the most. I suggested that they might not have had any grievances at all, but this only brought a large laugh.

Interestingly enough the majority of the comments were not about their grievances, but about the failure of the radical student leadership on campus to articulate the grievances of the student body in a way that the majority of students could see as rele-

vant for their own experience on a day to day basis at McGill. Three major themes emerged from the various comments that I've received.

1. "We don't like all this rhetoric about bourgeois capitalism" — There was a general feeling that the radicals have been too slogan-oriented and have been beating people over the head with their radical rhetoric. Either because most people are uneasy about seriously questioning the basic structure of society, or they just don't have the background to understand what the radicals mean (many of our radical students don't seem to know quite precisely what they mean either) many people are being turned off simply because their grievances are being articulated in terminology which they find alien and somewhat scary. If the mass of students occasionally seem apathetic on things the radicals consider as important, it is primarily because the latter generally do not present the issues in terms with which most students can identify with or be interested in.

2. "We don't like the ego-tripping of the radicals" — There was complaint about radical students using the issues to project themselves rather than themselves to project the issues. The distinction is a crucial one. Students tend to get tired of hearing their fellows claim a superior morality in loud and noisy terms which can be obnoxious, inconsiderate, insensitive and insulting. Emotionalism goes so far and then people become quite weary of hearing about why they should get off their asses and save the world.

3. "We are afraid of being manipulated and used" — There is strong dislike at what is felt to be the efforts of radical students to "ram things down our throat." This is not a view held only by conservatives. Many students who want to see all kinds of changes in the university are extremely suspicious to what they experience as an unwillingness on the part of the radicals to engage in genuine dialogue based on some degree of respect and equality. There

is a real fear of being manipulated and an unwillingness to be used as a tool by the radical movement.

These criticisms are, I would think, fairly harsh — since their existence indicates that the student movement is infected with narrow sectarianism and is not yet functioning in a way which will inspire trust and confidence among the mass of students.

Can the radicals change? This is tough to say. It is difficult to put one's beloved ideology into the backpocket even when it gets in the way of organizing work. It is difficult to establish priorities when there is so much evil around to be criticized. It is difficult to be tolerant of people who are so stupid that they cannot as of yet see the sins of the system which one came to recognize as long ago as six months back. It is difficult to love people who are always challenging your identity and accusing you of ulterior motives. It is difficult to engage in egalitarian dialogue with others when clearly you have the monopoly of the word and they do not.

Nevertheless despite the failings of the masses, the first rule of all revolutionaries is that you must love and respect the people before all else. If people in the student movement cannot discipline themselves sufficiently so as to inspire trust and confidence among the bulk of the students then they are a positive detriment to social change on the campus and in the society generally. In such circumstances it is to be hoped that new leadership will emerge among the students which will in fact do the task which the radicals have thus far been abdicating.

Louis C. Goldberg,
Assistant Professor,
Department of Sociology

Daily strikes responsive chord in Admin. Building

Sir,

Would you please accept my thanks for your treatment of our recent interview in the Daily of March 6th. In fact, I found the

whole Daily of March 6th met my concept of good reporting.

The news stories were factual and were notable for the absence of editorializing by the reporters and headline writers. The personal opinions and editorials were — as I believe they should be — identified as such and were signed by their authors.

I do hope that this type of objective editorial policy will continue to be the rule of the McGill Daily.

R.F. Shaw,
Vice-Principal (Administration)

Daily helps

Sir,

About a month ago I asked you to help me in a problem I had with the Administration concerning one of my grades.

The thing worked out, probably thanks to your influence, so please accept my gratitude.

Although the Third Law column probably takes a lot of research and running around, it's one of the best things you have ever done. Thank you again.

Robert Faltin

MCGILL DAILY

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John Dufort.....Advertising manager

the



Review

The need to keep people poor is strongly rooted in the mentality and economic system of the west. Without a lower stratum of subsistence and sub-subsistence poverty, our socio-economic system could not survive. In this context, the ghetto stands, not as something to be condemned, but as one of the most prized achievements of the industrial age.

What are Good Guys made of?



Perhaps this sounds harsh. Humaneness has been raised almost to the level of a cultural pastime and we who enjoy society are offended to think that it might rest on such an unaesthetic base. Yet we can not escape the fact that we are the heirs of the Protestant Ethic and the society it built, as well as the caretakers of the precepts which guided that building. These may have become transmuted somewhat, but they continue to survive and inexorably frame the world we live in.

And none of these precepts is more powerful than the ethic of work. At the center of capitalism, this ethic was the backbone of the Industrial Revolution and has been going strong ever since. It states, quite simply, that one gets what he works for and nothing more. The unstated corollary is that one deserves all he can get any way he can get it. Generally known by its euphemism, competition, this inspired callousness has become an ingrained part of western mentality.

Of course, things were not always so rosy. Once upon a time there were kings and queens and they, as we all know, were notoriously unresponsive to capital. The diligent little Protestants in England had to spend most of their spare time (and undoubtedly a good share of their prayers) in overcoming the divine right of kings and replacing it with the divine right of property.

Naturally, industriousness paid off and the aristocratic order, made anachronous by the Reformation, gave way without its accustomed graciousness to the new age. The autocrats were replaced by an elitist democracy based principally on the ownership of property. In this brave new world, one no longer had to be born to a name to achieve greatness. Being born to a factory would turn the trick as nicely. Needless to say, however, a large share of the population did not notice a perceptible difference.

Along with the radical shift in society's power base came another phenomenon: widespread poverty. This is not to say that poverty had never existed before. Obviously it had. But industrial poverty was of a different order from the predominantly rural type which had previously flourished.

Pre-industrial poverty consisted of what might be called assured subsistence. Most of the population lived on the land and, if one was willing to work, one could be assured of getting the bare necessities. One grew his own food and made his own clothes. There might not be anything left over to do more than that but at least one's existence was secure. And there was also the freedom inherent in knowing that one's life belonged to one-self and depended on oneself.

The rise of the textile and related industries changed all this. Industrialization brought with it enclosure of the land by the large landholders. The nascent industry needed workers to turn out its goods and the tenants on the land were a logical choice. At first they were allowed to remain in their homes and do piecework but as mechanization took the industry out of its first crude stages, factories were

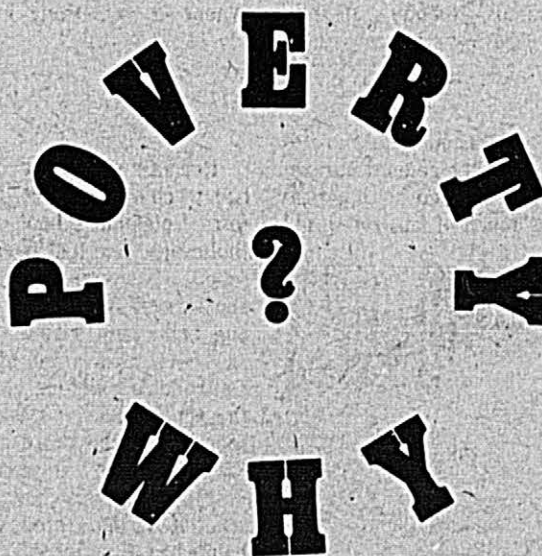
built and the tenants were dispossessed. Only a few people were needed to tend the flocks and the workers could operate more efficiently at the factories.

Those who were kicked off the land gravitated by necessity to the hastily built slums which at that time posed as cities. This was where the factories were located and the factories provided their only hope for obtaining unskilled jobs.

With this exodus from the land, the transition to industrial poverty was complete. Divorced from the land, the city worker was completely dependent upon his employer. Not even the necessities were assured since if he lost his job he would also lose the financial resources to buy them. Money became the sole arbiter of his existence. The loss of his freedom completed the shift from mere poverty to outright depression.

For a great many people this situation has not changed. The Protestant Ethic showed a remarkable resiliency in its transplantation to North America. Individuality, competition, and property became enshrined in the US Constitution and took their place as the cornerstone of American thought. And Anglo-Saxon law, written by the capitalists who replaced the aristocrats, became ensconced in Canada. Industrial poverty has since been firmly rooted in both.

Which brings us to the point: Why? A great deal of this can be explained by the mentality of industrialization. Competition is a hallmark of such a mentality and competition presupposes that one party is going to win and one is going to lose. This is fatuously simple. Anyone who has played Monopoly can understand it. But in Monopoly a player who has been financially liquidated and otherwise embarrassed can merely throw in his play money and have a beer. In the real game, the consequences are a bit heavier. One ends up paying for the rest of his life.



And this payment to society is part of the game. Unlike sports, where one roots for the underdog, life games have the tendency to make one concentrate on kicking the dog farther under. This is not surprising for it is part of our heritage. The Protestant Ethic has always treated poverty as an object lesson. From the start of the industrial revolution, the poor were outcasts. They were held up as examples of what would happen if one didn't work hard enough or if one were lazy. And they were conceived of as drunkards and immoral louts who were beyond salvation. Their children obviously were no better. The bourgeoisie could slap their backs smugly and quite righteously think how much they deserved what they had since they had obviously worked so much harder to get it. The proof was that they were where they were and the poor were where they were. Simplistic but effective.

Not even in the church could solace be found. As the originator of the ethic it was one of its most zealous defenders. The poor were the whipping boys, living examples of what sin and sloth could do. The only help which was deemed proper was to lock them up lest they prove a threat to "decent" society.

It might be argued that we have come a long way since starving workers were gunned down while destroying

machines in Manchester. But the ethic of work is still with us. And so are all the biases it implies. The only real difference is that we are a bit subtler about it.

Take advertising for instance. This is nothing more than a refinement of Victorian back-patting. The lure of an ad is the lure of success. We are exhorted to get something better. We are offered status. Yet status, upon which the entire competitive system is based, is useless without something to compare it to. If you want to get ahead, you must have someone to get ahead of.

The entire idea of success depends absolutely on the existence of a lower class in our classless society. Lurking behind every ad exhorting you to Be Better is the implicit Than Them. That is to say that if goods are to be the measure of success, as they must be in our economic system, there must be something for comparison. One must be able to measure his wealth against someone else's dearth.

Should the lower class suddenly disappear and one great and equal class arise, the cultural shock would be monumental. Competition, indeed our whole concept of an economic system, would necessarily become irrelevant. Were it not for the strata of have-nots, the haves would have nothing the measure their success by. And in such a case, our entire mental orientation would be completely destroyed.

This is to prove nothing more than the simple fact that, mentally and emotionally, our society demands poverty. We could not function without it. Nor are we likely to try. But there are even greater purely economic reasons for poverty's continued existence.

When the first rural immigrants arrived in the city, the factory owners found they were desperate enough to work for practically nothing, which was, after all, profitable. And since the dictates of industrial poverty gave the owner literal control over every aspect of his workers' lives, he discovered it was quite easy to continue the arrangement. Paying his workers only enough to survive, he assured their powerlessness. To lose the job would mean absolute starvation. They submitted.

Thus the vicious circle was begun. Only desperate people would work for almost nothing hence the workers had to be kept desperate. And this need for organized desperation pervaded all layers of the system. The schools taught only the basics so that children could never rise higher than their parents and they became virtually manufactured workers. The churches taught them to keep their heaven-ordained place and the government, controlled by the bourgeoisie, did its best to underwrite the exploitation. Hence the mentality of the Protestant Ethic combined with the needs of the industry it created to make poverty an irreplaceable institution.

This situation exists today. We have bettered it only by building out-of-the-way ghettos which make the existence of the poor more palatable and controlling them much easier. According to the ethic, neatness counts. But the fact remains that there are still unskilled jobs which must be done and there must be unskilled labor to do them. Minimum wage laws guarantee that they will not starve but do not do much more. They are still trapped by the fact that their



"You, sir! You look like a man with a neurotic need to give..."

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Quick.
Give us the demographics
of the Catman Class.

The Continental Mark III.

A new breed of
movie camera... for a
special kind of man.

The man who bought
Continental in 1948 is the
kind of man who buys
Blue Chip life insurance.

resources are not enough to allow them to do much more than live and produce other generations to take their place.

Nor is it surprising that the school systems are most mediocre where they should be the best. To educate the poor would be to give them a chance to break out of the ghetto. Their usual route is to quit school early in order to work and help support the family. And their children will probably do the same. It is still an economic imperative that a lower class working force be produced and we have chosen many of the same methods.

Beyond the basic work-force imperative, we have added yet another method to insure a continuing poverty level, perhaps without even knowing it. Its name is welfare. Born of a condescending desire to "do something for the poor", welfare is the way we have chosen to assuage the odd conscience pang which must afflict any literate society. It is no longer considered quite cricket to toss the unemployed in the poorhouse or rent their children out to factories. Now we feel we must aid them. We fatuously decree "war" on poverty and claim we will wipe it out.

This is simply not true. Welfare is designed primarily to perpetuate poverty. It is a bureaucracy and, in the age of the welfare state, one of the biggest we have. Consider the thousands of jobs which would be lost if there were no poor to administer to, if the multiplicity of provincial and nation-

al projects accomplished their aims and disbanded. Welfare is very big business and big business is hardly the thing one gets rid of nowadays. It is no mistake that most welfare recipients are given only a subsistence income or even less. Or that they are not permitted any supplemental income. The system is creating its own vicious circle to make sure that succeeding generations will keep its vast staffs operating. It has become quite self-perpetuating and, if the end of poverty means an end to this perpetuation, it is a safe bet that this is not the course welfare will take.

This short history has attempted to hint at some of the reasons why society finds a certain level of poverty necessary; why it is economically and emotionally sound and why it is not likely to be gotten rid of. We have come a ways since the early days of industry in Britain. We now find that it is preferable to have a larger middle class since too many poor make trouble. Thus through extension of suffrage and unions we have made a great many people happier by sucking them into the system. Yet if we have let well over half of our population partake at least in a limited sense of our production, we have also jealously guarded the right of the remainder of our people to remain destitute. On an economic level, this is refined vulturism; on an emotional level, it is a monstrous ego trip. And should the situation exist much longer, it could turn into an even more cataclysmic down.

Bruce Covert

"We just starve quietly"

No college course can make you feel poverty. Statistics, pictures, horror stories may arouse a level of sympathy and anger; consciences may twinge; we decide to fulfill our duty to mankind and show the "underprivileged" the way to the right lifestyle: ours. Armed with a BA in sociology, plans for urban renewal, books on the attitudes and mentality of "the poor" (because they are all alike), self-sacrificing CUSO volunteers, social workers, ghetto teachers, and benevolent mothers cross the tracks, from nine to five.

But how can a fat man know starvation?

Mrs. Case, Mrs. McClaughlin, Mrs. S. (she didn't want her name to be used) are welfare recipients. They are our only teachers.

Mrs. Case was living in NDG. Her husband lost his job. He had to leave his family in order that they could get on welfare. Mrs. Case went to the city Welfare Depart-

come upset, make them upset. They need you for their jobs". Mrs. Case illustrated her point: She received \$245 a month plus a baby allowance. The normal rate for a family of her size is \$190. In the course of the two years she was on welfare, she got seven washing machines. Not one of them had worked. She let them know. "Even if you can't do a thing, welfare workers are scared of the media. Take advantage of their fear."

The private agencies, specifically the Red Feather and Catholic agencies, were at first demoralizing experiences. "They treat you like animals. Nobody's an individual with needs. Everyone is supposed to act the same way. 'You must do this because everyone else does'."

Mrs. Case was disgusted with individual approaches, beyond the general bureaucratic approach. She learned to laugh at them. "They are a bunch of frustrated, old

She said that it was sickening to walk into the office and ask for help from obese women who, each time you see them, wear a different suit worth more than her own monthly check. "Yet it's a sin if I'm clean. I'm not supposed to wear make up or change my clothes. I am an animal."

"You upset me, I couldn't eat my dinner", the lady told Mrs. Case.

"You shouldn't. You need to take off forty pounds," responded Mrs. Case.

"They are there to help you, but they don't. Might as well make use of them. Whenever something is wrong at home, Mrs. Case still will pay a call upon the Red Feather agency. "Rather than taking it out on the kids, I take it out on her". The agent says she rarely eats after the visit.

Because of leaving NDG, the children had to change schools. One daughter went to a Protestant school, coming from a Catholic one. She had been happy at her old school, academically and socially. She consistently received ninety percent grades and had many friends. At the new school she developed a tic in her eye and uncontrollable blinking. Mrs. Case went to the school. She was walking past a classroom when she heard a voice, "You little Catholic bitch." It was a teacher talking to her daughter. The girl then changed schools. Within three weeks her nervous habits had disappeared.

Another daughter in kindergarten asked to be permitted to go to the bathroom. "You don't have to." "I do." This dialogue continued each day. Finally the little girl pulled down her pants and wet on the floor.

"There's too much gym and TV at school. That's most of what they seem to do there," Mrs. Case said of the curriculum for her first and second graders.

"Lulu came with the wrong answers," was the complaint of one teacher about Mrs. Case's fourth grader. "Is the mother or the teacher supposed to find and correct those wrong answers?" Mrs. Case queried. "Your children read too much," was another comment.

"They're only individuals when they've done something wrong," was the quiet retort.

"The teachers are too young. There is a conflict when the teacher is twenty-one years old. He's too close yet too old. He tries to be part of the children's world, but he can't. Kids don't respect him for trying. When a teacher is older, he is known to be



square. He is laughed at, but respected, because the students know what he believes and can try to get him to understand from that concrete base. Young teachers want to show all their knowledge and won't admit ignorance."

She suggested improvements in the welfare system. There should be some incentive to find a job. Arrangements for being able to get training need not be difficult. Mrs. Case would have liked to go to McGill. She suggested to the Welfare Department that they find an elderly couple to live in her home. The couple would take care of the family; two housing problems would be solved at once. She would be receiving an education; the couple would feel useful. But it wasn't "feasible".

Don't hand out second-hand items. In the long run, as with the washing machines, the new product would save money. Factory rejections are good.

"I don't think they should just hand it (money) out. They're being taken for a ride. When you walk into a welfare office, you know which people are the really poor ones. They are always clean and neat. It's the only way of expressing their dignity. The others save their rags for office visits."

She hates her neighborhood, Little Burgundy. "People make me sick. They just sit there and deteriorate. No shirts, beer, cigarettes, being vulgar, fighting, calling names, screaming at kids. It's a waste of a lot of human beings." And the welfare system perpetuates this condition by not encouraging self-betterment.

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ment. Although pregnant with her sixth child and forced out of her home because of renovations for Expo, she could get no money until she swore out a warrant for her husband's arrest.

"City welfare's not bad. To get through to them you must learn to raise a stink." Mrs. Case at first had gone to a private agency. All she received was "promises and smiles". So she applied to the city. Apart from the warrant, she had little trouble. If you tell the city what you want, if your demand is reasonable, you will get it. "That's the only way to get on. Don't be-

women. Everytime I went in I was asked if I had any boyfriends. They've never gone to bed with a man, had no kids, yet tell you how to manage your family and how to budget. Can you budget colds, other kids stealing from your kids, appetites?"

"You don't know how to handle your money," said one particular agent. "You shouldn't buy hair rinses."

Mrs. Case replied, "Because I'm poor you tell me that I have no right to be a human being. When I'm your age, I won't dye my gray hair red. You should stick a sign in your hair saying 'I tried'."

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"They want you to express ten feelings for a splinter."

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She hates the attitudes of social work students, known as animators. They live in the district for a while in order to learn customs and habits of the residents. Mrs. Case calls them "Do-gooders, little Jesus, middle class kids without a clue to what life is about." She said that their apparent answer to a problem is to find out what you feel like. "How did you feel when you were kept in after class," one animator asked a Case girl. "I felt hurt." "How did you feel hurt?" The girl told her mother that she couldn't explain feeling hurt inside. "They want you to express ten feelings for a splinter."

To learn the district, the animators should live within a family, with the same food, amount of money, and living conditions. "But it's still not the same. They always have their bank accounts. They can always leave."

Mrs. McClaughlin is a widow with five children. She applied to welfare when her husband died, but had to wait three months before she received her first cheque. Her attitude: "Alone you can't fight it." "I

give them no trouble, they are usually decent." She gets \$160 a month.

Yet health clinics have refused to see her, even when she once by mistake took too many sleeping pills. "They always say that there are sicker people."

"I'm sorry," she said, "I don't have much to say. We just starve quietly and don't make much noise."

Mrs. S. didn't want us to use her name. She feared retribution.

Her husband lost his job. Although he was living at home, she had to take out a warrant for desertion against him in order to receive welfare. She was told that it was just a formality, that he wouldn't be jailed. But he was. After he got out, he would go to a judge every two months. The judge would tell him to get a job. So he said he would. He would return again, and the judge would repeat his statement. For months this continued. He never got a job, but stayed home and received welfare.

As Mr. S. was an alcoholic the Welfare Department gave Mrs. S. an ultimatum: Leave your husband or lose your children. She had to leave him.

Mrs. S. receives her welfare from Quebec, rather than Montreal. She says that the city treats people more roughly than the state. "They make you beg."

She has had problems with the province, though. She wrote and asked for clothes for her children, who were walking barefoot in October. Mrs. S. had to walk shoeless into the welfare office. Two months later an investigator came. No answer for two more months. "You have to get angry." The Welfare Department threatened to take away her children, calling her an unfit mother. She replied that foster homes would be more expensive for the Welfare Department than giving her money for clothes. No reply. After another, stronger letter, six months after the initial request, Mrs. S. got \$25 more per month.

The schools are terrible. "Don't expect much, so kids don't give out. Give them the opportunity, they'd respond. And when they get to be teenagers, they get pretty angry and disgusted. They don't get what they need and must wait until they're sixteen to work."

As for social workers, "Just don't get along with them at all. You don't feel that you're being treated, but rejected, degraded. They don't act like they trust you. They seem to feel you're asking for something you shouldn't have. You're poor, not a human being."

"You just become completely exhausted trying to make ends meet on such a small allowance."

A welfare recipient may supplement his income by twenty-five dollars. Any more than that, he loses his check. "If you had more material things, you would have extra energy to go out and better yourself. Or if at least you could raise your supplementary income to a decent level that should be the first step. Not just money, but rehabilitation. Why should we always be kept at such a low level of existence?"

"There's no chance to increase your standard of living because you're just tired out existing."

It must get tiring trying to convince people that you, too, are human.

Pat Sylvester
Bill Worrell

*All I have is a voice
To undo the folded lie,
The romantic lie in the brain
Of the sensual man-in-the-street
And the lie of Authority
Whose buildings grope the sky:
There is no such thing as the State
And no one exists alone;
Hunger allows no choice
To the citizen or the police;
We must love one another or die.*

W. H. Auden



People in Montreal have an oddly naive way of looking at the living conditions of the underprivileged in their city. One hears talk of the quaint Greek district or the quaint Italian district and even the quaint French district. But the actual situation in this city is quite the opposite. What we are confronted with are several-not-so quaint ghettos.

One of these exists in McGill's backyard and includes most the student residence area. This is the district served by the University Settlement Service and extends west to University, east to St. Denis and north to Mount Royal.

Within this area, the average monthly income is \$260 — fully \$1000 below the city average. This is actually worse than it sounds if one considers that the area also includes several expensive high-rise apartment buildings in its western part. The people living here have incomes which generally exceed the city

average by quite a bit and hence raise the area average disproportionately.

For the greater share of the people living here, however, the conditions resemble the classic ghetto situation. Rents are disproportionately high in comparison with income. Heat is extremely expensive and repairs to property are almost unheard of. There have been many cases where tenants themselves were forced by circumstances to do their own repairs and then had their rents raised because of their improvements.

There is also the general ghetto exploitation in other areas. Local grocery stores advance credit, a necessity when one has a situation where available money becomes very scarce at the end of the month. But these stores also charge exorbitant prices and thus assure that, even though food might be cheaper elsewhere, customers will come back because it is the only place they can obtain

the credit. There is also no legal service so that these kinds of exploitation remain entrenched. The lack of legal aid also means that when these people come into contact with the law, they have no choice but to submit. They are not aware of even their most basic rights under the law.

The schools in the area also follow the typical ghetto pattern. They are older and poorer than most and have no parks or other facilities in the area. In essence they serve only to lock children more firmly into the system. There are no specific programs for children from low income neighborhoods even though it has been proven that these programs are essential if ghetto children are to bridge the cultural gap and learn.

Social workers in the area also insist that there is a definite class bias in the schools. Ghetto children are rarely given encouragement; more often they are looked down on. Because of this the

schools tend to reinforce their situation as social outcasts, insuring that the pattern will persist. The results of this type of attitude on the part of the schools are radically apparent even in the early stages of the child's development.

According to a project which ran tests between children from the ghetto school district and children from Rosemount's school district, it was found that, IQ's being equal, ghetto children showed from 2-3 times the failure rate in first grade. In the words of one social worker, "There is absolutely nothing in an area that needs it most."

Another major problem in the district is that of health. It has been estimated that the majority of people living in the area are existing under such stress that they would need psychiatric aid. It is known that at least 25% of the households are under stress on the same scale as people already under institutional and in-

tensive private psychiatric care. Yet the only professional help available to these people comes from the Settlement House. They dispense home care, free drugs and group therapy. But they have only five residents and this barely scratches the surface.

Other areas of medical aid are even more neglected. There is only one dentist at one city clinic in all of Montreal. And even at that it is impossible to obtain dentures without \$40. Most residents could not spare 40 cents. Children do not fare much better. The Montreal Children's Hospital has the only children's clinic in the city and there is a minimal wait of six weeks. Mentally disturbed children generally land in jail, rarely in a hospital. As for the other clinics, aid can be obtained only after long waits. Most workers at the Settlement maintain that, in addition to the difficulty in getting help, the entire system forces degradation on the

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recipient. Attitudes are condescending if not outrightly nasty and the amount of red tape one must go through is intimidating.

Of course, welfare plays a large role in this mess. Generally by perpetuating it. This is an area where 30% of the families are without wage earner heads. Yet the public assistance is well below any minimum that people can possibly exist on. For instance, the Canadian government estimates that the lowest possible income that a family of four can live on is \$245 a month. The city gives \$170 and severely restricts supplemental income. And the Jeanne-Mance housing project is the only public housing existing in Montreal which aggravates an already impossible problem.

Added to the fact that the actual payments are not enough, there is the even more intolerable burden of trying to get the pittance to begin with. Applying for welfare is an exercise in dehumanization which would have made Hitler proud. First you must produce a medical certificate and then answer a series of questions about why you feel you need welfare. This little exercise in self-humiliation is followed by the promise that someone will visit you at your home.

You are then investigated to ascertain if you exist in enough squalor to warrant the city continuing it. This investigation can take anywhere from two-three weeks during which time you will receive no money. If you starve during that time, the situation will presumably take care of itself. If the investigator (or any other perspicacious bureaucrat) decides you are employable, you will receive no money. This is not dependent on whether you can find a job but whether you could, were one available. The city, needless to say, does not help in finding one. You might

have to go through the whole process several times before anything is forthcoming.

If you are sufficiently infirm or otherwise unable to work, you may get your money unless you make some other mistake. For instance, if you have the bad luck to be married and your husband can not find work, you cannot obtain any money until you swear out a warrant for his arrest on non-support charges. Thus the city does not see its job as pre-

doesn't know. The government is aware of the broad pattern but will not listen enough to be informed on a deeper level. Welfare is way down on the priority list (considerably after Man and His World and the baseball team). According to one worker, "The city is outrageously unresponsive. It solves only crisis situations and does just enough to keep the problem under control". And the money that it does spend is spent almost solely for correction. Al-

nopolous reported that within the Greek community, there is a high incidence of people who do not associate with anyone but those who come from the same village in Greece.

In addition to their isolationism, there is a disproportionately high incidence of mental disturbance because of cultural shock and the new environment. Neither Montreal or Quebec does anything to aid these people in their adjustment and they are not

come more effective, many of them see no other choice but to democratize themselves first. As one member of the Settlement organization stated, "The fact remains that this is a hierarchical organization".

Even more than this, they feel they need people from the actual communities to work. These people would already have the requisite trust and contacts and the fact that they live there would be of immeasurable assistance.

In addition, and this is the real crux, they feel that community organization is the only long term solution. As a pressure group, the poor would have more of a voice. This has already worked with some success in Park Extension. But such organized pressure would necessarily be a threat to the status quo and repression might be forthcoming. At the moment the Settlement is waiting. They saw what happened to the hippies last year. Their work in community organization proceeds but as they point out, there has been no big test yet.

For the rest of us, support for this whole movement is essential. If you don't think there is a ghetto, open your eyes. There is. Of course, the poor are understandably tired of having the middle class come in and tell them how to live, but this atmosphere of mutual distrust is more a result of method and attitude than anything else. There is still much that we can do and the workers at the Settlement House are desperate for people who are willing to do it. If this is too much to ask, a simple cognizance that the problem exists will counteract the apathy which has allowed a good share of our population to languish well under the poverty level.

Bruce Covert



venting or rehabilitating disruptions in the family. Rather, it actively encourages them. It is a fact, for instance, that the city pays more to support children after a family has broken up than it will give a mother to hold her family together. The effects on the mentality of people who must turn in their husband for money or literally sell their children to the state are incalculable.

Social workers claim that the problem is not that the city does not know about all this; it simply

most none is spent for rehabilitation or for keeping homes together.

Another aspect of the problem is the large immigrant population which exists in the ghetto. Almost 40% of the population falls into this category. In addition to being unskilled, many do not speak either French or English. They have come here with the traditions of their own country and are quite incapable of bridging the cultural gap. In her series of articles for the Star, Sheila Ar-

even vaguely aware of their rights, not even such basic ones as minimum wage and the right to unionize. To represent a further complication in an already hopeless situation.

The main solution to all of this is not more social workers as such. The workers themselves admit that they are at a disadvantage. They are necessarily outsiders who are often disliked or mistrusted. Often they are mistaken for city welfare workers and shut out completely. To be-

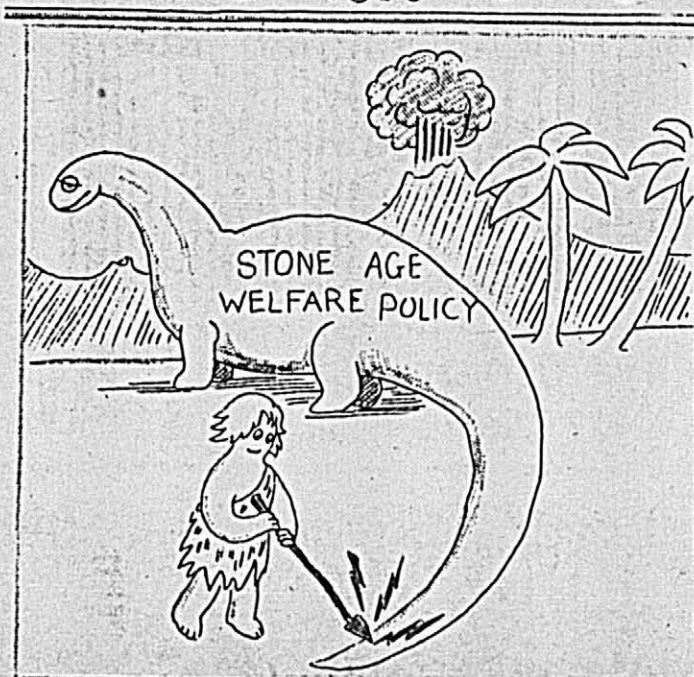
Up to the neck - and then some

The following excerpts are taken from the publication Up To The Neck, a newspaper put out by and for welfare recipients.

Man and His World

Man and His World is a nice place to have at our doorstep to visit in the summer months. Mayor Drapeau was very kind to give Welfare Recipients a free pass to visit the Islands whenever they wanted to go. However, visits by Welfare Recipients were very limited because they didn't have enough money to buy bus tickets or soft drinks and ice cream for the children whenever they felt like it. Has anyone at City Hall thought of what happened to the low income family when the beautiful show was on our doorstep? Most of them found it impossible to pay the entrance fee.

Now, if Man and His World re-opens again this year, it will have to be subsidized by the City, of Montreal, Province of Quebec, and the Federal Government. Where do they get their money? They get their money from us - taxes which every citizen pays.



But, who benefits most from Man and His World? Stores, Hotels, Businesses. Who can visit Man and His World?

Middle and upper income bracket people. Not the low income families who could benefit best from the relaxation and entertainment provided by Man and His World.

Man and His World is a beautiful place and every effort should be made to keep it open, but only if: -

- The City of Montreal doesn't go in the hole again.
- the people, especially the low income people do not have to pay more taxes in order to keep it open
- all the citizens are given an opportunity to visit the islands whenever they want to go
- money needed to reopen it should be subsidized by the businesses making money from it.

Everyone, from Mrs. Welfare, to Mr. Joe Lunchpail and Mr. Cadillac have paid taxes to support this fair in the past. Why should Mr. Joe Lunchpail have to pay more taxes to help Mr. Cadillac buy another Cadillac

when Mr. Lunchpail cannot even afford to buy tickets for his family to enter the fair.

AN HONORABLE SOLUTION

"Welfare" is not just public assistance; a dirty word for all the people who sit around and let the hard-working citizen pay the bills.

Welfare, the good health and well-being of all, is for everyone. We, in Canada, have the money, the know-how and the resources for real 'Welfare'. What we need is a chance to choose; to work or not to work, to go to school or not to go to school. Money should not be a measuring stick used to judge people but only a tool for public welfare. Our Federal Health and Welfare Minister, John Munro, has suggested that Welfare is in need of a change, and that the changes could lead to a Guaranteed Minimum Income.

Let's stop fooling, let's be honest instead of self-righteous. Some people like school,

continued on page 7

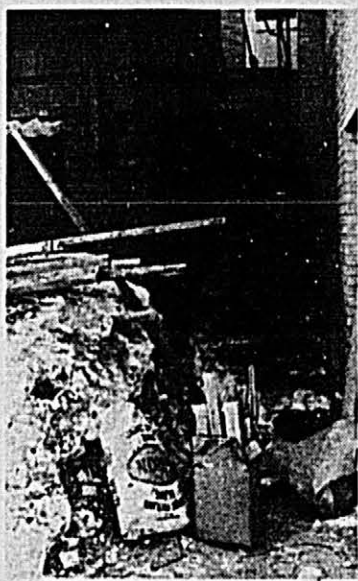
continued from page 6

they even enjoy work — BUT — only the executive, order giving kind of work, not the dull repetitious, back-breaking kind of work. Well now, in this modern age we have machines to do this dull work, why continue in old ruts — Customs don't change, but we do have the ability to change. Everyone should have a GUARANTEED MINIMUM INCOME.

If you can be happy with a house to live in — three square meals a day — clothes on your back, why should you be made to feel less than another who wants, and wants still more. There just aren't enough jobs now for all the people who want to work, in the future there will be even fewer jobs. A Guaranteed Minimum Income is the only answer for everyone's 'Welfare'.

The president of a Bank and the local doctor are very important, but don't forget that they are doing the work that they want to do. Also as important to everyone's health is the garbage collector, so why should he receive so much less pay? Oh yes, all the years they spent at school! A guaranteed minimum income would make it possible for all to aspire to the positions now available only to the smug minority. If you agree that we should have "A Guaranteed Minimum Income" write to Mr. Munro and ask for a clear statement on this issue. No stamp is needed on letters sent to Federal Ministers in

Ottawa while Parliament is in session.



It happens every day

There was a family with six children, who had moved back home to Montreal when forced to leave the house they had been renting in a small Ontario town for two years.

They found themselves a place to live on Ste. Famille Street, and Father got a good job almost the first day. But, payday was a long way off and the move had proven expensive. So — the Mother went down to the Welfare office for assistance. She was told that there could be no assistance unless she charged her husband with non-support, and was assured that there would be no difficulties.

So — Daddy was arrested at

work and taken to jail. That was the end of his good job. The judge ordered the family back to Ontario where the Toronto Emergency Housing Council placed them on mattresses in the boiler room of a large apartment building. It was Christmas Eve when the father went down to the Toronto Welfare office for help. He was told that there could be no assistance for his wife and six children unless he deserted them, otherwise they must return to Montreal. This family is no longer in existence.

A Valentine's Wish

I wish Prime Minister Trudeau would take time out from his Balls at the Place des Arts, courting blond divorcees, sliding down bannisters etc, to come and have a coffee with some of the rest of us. Don't you?

Dear Editor;

I have a problem which you may be able to help me with. I am going to tell you what has happened. Five years ago when I was pregnant for my last son, I separated from my husband, I was on city welfare at the time. The court forced my husband to work, so he did for a little while. I didn't get very much from him, so I had no choice but to go to work after the baby was born. I had a couple of jobs but they didn't last long. Then I got another on Jean Talon that lasted for ten months.

I was then living in Cote des Neiges, when I began working in Ville St. Laurent, 52 hours a week at nights. It was very rough going. I couldn't keep a babysitter and my oldest son was quite fed up with watching the little ones at night, as he was, and is, attending school. I stayed on that job nearly two years, until my husband died in a fire on December 23rd 1967. He had been working at Vickers for about a month before his death. I tried to find out about Widows' Pension, but was told that it will not be starting until the next years. So, I applied for city welfare again and have been on it ever since. Don't ask me how I've managed this long, I don't know myself.

Last October I moved to N.D. G. on St. James Street. I've been trying to get Needy Mothers! I ran around so much and got in touch with so many people before being told that there was no longer any Needy Mothers' Allowance. I wanted to take part time work to make ends meet like the other needy mothers, but was told that to stay on welfare that I wasn't allowed to take part time work. As my oldest son says, I'm caught in the middle.

On welfare I'm not allowed to work, so don't say that I'm stupid after reading this letter. You know, I wish I could figure a way to keep my family together.

We are just good people who need help temporarily. People think that we're so well treated, it stinks as far as I'm concerned. When you ask for anything, you're treated like a dog, I sup-

pose they have to do this to keep their job. The church said that they'd send someone to see me. I haven't seen anyone yet.

When I lived in St. Laurent my rent was \$83 a month unheated. Here, it is \$90. It costs more to heat here also. I went down to city welfare and spent two full days waiting, then was told that they would pay for the gas bill when the current bill came in. Two days later it came, about \$95. altogether.

I wonder sometimes if I should try to live with a man, or do something else dishonest. Because, as far as the city welfare is concerned, I might as well.

A WIDOW WITH FOUR CHILDREN

A little old woman
and a little old man
Live on a pension
as best they can...
They figured a way
to make ends meet —
Just every other day
a meal they'd eat.
A fat politician
arrives one day
And gives them a medal
for being this way.
Says little old woman
to little old man
"I wish that medal was
One pound of ham".

Supplement photos
by Guy Macarios

AUGUSTANA HOUSE

PRESENTS

"FLOWERS ON A ONE-WAY STREET"

A documentary depicting the confrontation between Toronto's City Hall and its Yorkville Hippie community. discussion follows. Admission free. All welcome.

Sun. 9th March 7:00 pm 3483 Peel

McGill Department of English

presents
The

SCHOOL for SCANDAL

by R. B. Sheridan

March 19-22
Moyse Hall
8:30 P.M.

Tickets \$1.50
Student Special:
March 19 2/\$1.50

Tickets on sale in Leacock foyer
10:00 AM - 2:00 PM starting March 14

"IT'S ALL IN THE MIND Y'KNOW!"

— GEORGE HARRISON



ELEVEN
BEATLE
SONGS

APPLE FILMS presents a KING FEATURES production

The Beatles "Yellow Submarine"



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Next Wednesday
L-132 6:30 & 9 PM

FALSTAFF

TOMORROW NIGHT! AT MCGILL

Also: MacLaren's
latest film
"Pas de Deux"

Four showings:
5, 7, 9, 11 PM

PSCA

Admission: \$1.

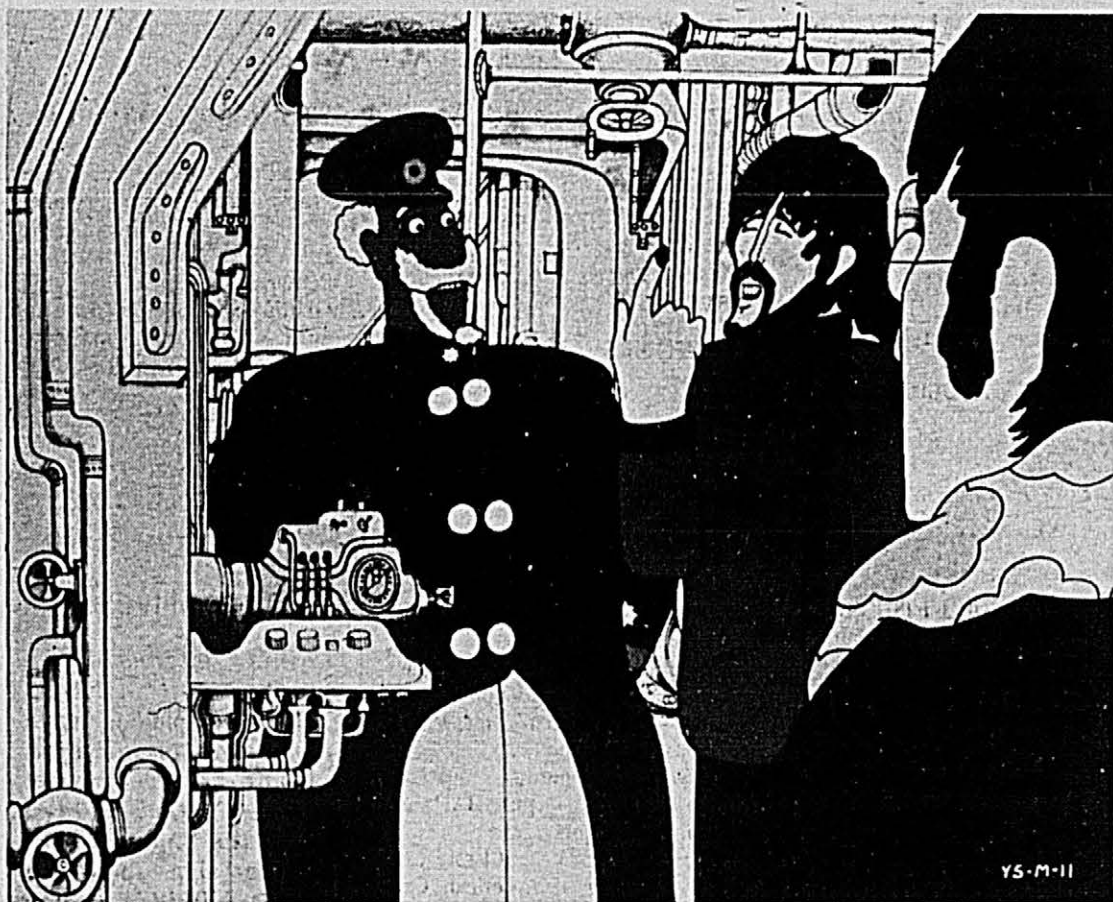
A FILM DIALOGUE
PROGRAMME

Union 123-124
9:00 pm - 5:00 pm

McGill Photography Club
**ANNUAL
PHOTOGRAPHY EXHIBITION**

Admission
free

reviews & previews



Yellow Submarine, a romanticised parable of university conflicts, arrives at the PSCA tomorrow night. The Blue Meanies (administration) are incensed and terrified when they hear music ("disruptions") played by the Forces of Good. Four roving student revolutionaries save the day and love triumphs.



The Literary society presents Peter Brooks' great film of Peter Weiss' play, "The Persecution and Assassination of Jean Paul Marat as Performed by the Inmates of the Asylum of Charenton Under the Direction of the Marquis de Sade". This classic will be shown on Monday, March 10 at 7:00 and 9:00 P.M. promptly in Leacock 132. Admission will be 50 cents.

THE UNDERCROWD

David Sector's

WINTER KEPT US WARM

A close campus friendship, hitting on an unconventional truth.

At REVUE THEATRE, De Maisonneuve & St. Marc,
Sunday at 2, 4, 6, 8, 10 pm

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SATURDAY MOONLIGHT SESSION
10:45 P.M. TO 1 A.M.

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- Tennis
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RECREATHEQUE



McGill Film Society Spring Series

- May 8 Humphrey Bogart in:
"MALTESE FALCON"
- May 16 Polanski's
"FEARLESS VAMPIRE KILLERS"
- May 23 Dame Edith Evans in:
"THE WHISPERERS"
- May 30 Godard on the children of Marx and Coca Cola:
"MASCULIN - FEMININ" (Academy Award)
- June 6 Marx Brothers in:
"ROOM SERVICE"
- June 13 Bob Dylan in:
"DON'T LOOK BACK" (tent.)
- June 20 Pontecorvo's
"BATTLE OF ALGIERS" (Cannes Special Award)

Series ticket: \$2.50

Tickets on sale soon at the Union box office

ALL SHOWINGS IN L-132 AT 8:30 PM

The Armenian Students Club

presents

Dr. James Tashjian (Harvard University)

on "Modern Armenian History"

Saturday, Mar. 8
6:30 pmUnion Coffee Lounge
Everyone Welcome

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lapinette

the flower of the student world

© BY DON
KERR
B.A.R.C.H.

Whenever anyone mentions
middle english to lappy,
she becomes nauseous, no
matter what our storyline
says to the contrary.



Lapinette indulges in
a pre-season surfing
session, which of course
demonstrates her
determination to plan
ahead in spite of details
like the fact that there
is no surf within a few
hundred miles.



Lapinette demonstrates "in"
gare for carrot ranching,
emulating the appearance
of a great carrot baron.



Lapinette thinks about a pile
of 4,500,000 carrots.



bank of montreal

campusbank

mansfield & sherbrooke sheets branch
david w. yuill, manager
open 9:30-5 Monday to Friday -

there is one terrible
disadvantage to
attending university.

Summer vacation.

gone, the frolic of
middle english 101.

Vanished, the joys of
elementary thermody-
namics 203 with
prerequisite calculus
105 parts A and B.

instead, the agony of
labour involved in
learning how to tell
which end of a surf
is up, and such.

but lapinette isn't
worried.

coolness is an attribute
of hip students, whose
attributes our rabbit
amigo always tries to
emulate, thus to prove
her hipposity.

you see, lappy has
decided on a summer
job of great and
growing interest:
carrot plucker on a
carrot ranch.

for every ten carrots
she plucks, she can
keep one.

for every ten carrots
she gets to keep, she
will eat nine and
sell one.

for every hundred, she
sells, she can realize
eighty-nine cents, which
is 1/450th of her fall
tuition.

So, four and a half
million carrots ought
to wrap it up nicely.

it might wrap rag up
too, of course, but then,
of course, so might
middle english 101.

today

continued from page 2

recording and defend your liter-
ary or musical taste with us or
yourself. Arts 225, 2-4 pm.
CYCOM: Beginners Fortran Tu-
torial. E 406, 1 pm.

TUESDAY, MARCH 11

GUIDANCE SERVICE: Careers
for general BA, BSc graduates,
two guest speakers, Leacock 26,
1 pm.

SKYDIVING CLUB: Training,
all welcome, Union B26-27, 7 pm.
FIGURE SKATING: Winter sta-
dium, 2-4 pm.

HILLEL: Polls for Hillel Elec-
tions - 1969-70 executive, Lea-
cock Lobby 9:45 - 2 pm, 3460
Stanley 9 am to 4 pm.

SOCIETY FOR KRISHNA CON-
SCIOUSNESS: French language,
Group vibrate to absolute free-
dom, open meeting, 3720 Park,
7 pm.

REDMEN BAND FLAGBEAR-
ERS: Tryouts and practice,
RVC gym., 5 pm.

CAMPUS CONCERT: Redpath
Hall, 1 pm free.

DIALOGUE 30: Welsh Thomas
- Dylan Thomas reading, L-132,
1:15 pm.

SALLING CLUB: Election of

executive, discussion of new
IYRU mark-touching rule, B26,
1 pm.

AMATEUR RADIO CLUB: Auc-
tion of useful radio junk, also
general meeting, Union 401, 1 pm.

CYCOM: Beginners Fortran
tutorial, E408, 1 pm. Intermedi-
ate Fortran, E314, 1 pm.

FILM WORKSHOP: Last meet-
ing, all films and equipment must
be returned, NFB will be there.

NEWMAN: Discussion, 8 pm.

MAJORETTES: Last practice,
RVC gym., 6 pm.

WEDNESDAY, MARCH 12

HILLEL: Final day of balloting,
same time and place, Professor
Erwin Jospe speaks on Jewish
Music, 3460 Stanley, 8 pm.

ARMENIAN STUDENTS CLUB:
Mr. Khatchiquian presents film
on Armenia, Union B23-24, 8 pm.

BIOLOGICAL SOCIETY: Open
meeting for executive elections,
Stewart 1/4, 1 pm.

LISTENING ROOM: Rock, un-
derground, overground day -
bring yours or just come to lis-
ten Arts 225, 2-4 pm.

CYCOM: Beginners Fortran
Tutorial, E406, 3 pm. BAP Tu-
torial, E406, 3 pm.

FILM SOCIETY: "Classic se-
ries" Evening of American Car-
toons, L219, 8 pm.

NEWMAN: Publicity meeting, 1
pm.

FILM DIALOGUE: "Falstaff",
Orson Welles, L-132, 6:30 and
9 pm. "3465": "Admittance"
documentary film on mental hos-
pitals - discussion following,
L26, 8 pm.

THURSDAY, MARCH 13

CYCOM: Beginners Fortran
Lecture, E280, 1 pm. Beginners
Fortran Tutorial, E406, 3 pm.

PLAYWRIGHT'S WORKSHOP:
Union 307, 4 pm.

FIGURE SKATING: Men and
women, CFSA tests being given,
figure and dance, Winter Stadium,
2-4 pm.

PRE-MED SOCIETY: Meeting of
3rd year students postponed un-
til Friday

FOLK SOCIETY: Concert free,
Union B26-27, 8 pm.

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Anyone interested in
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DRIVE '69 please leave
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ber and area of interest
in the BLOOD DRIVE
box at the Union Switch-
board or sign up at the
BLOOD DRIVE office
- Union 409.

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check of \$50.00.

We have scheduled five departures, all of them
leaving New York and going to Europe via Am-
sterdam, and returning to New York. The flights
are as follows:

CHARTER	DEPARTS	RETURNS
1	JUNE 20	JULY 19
2	JUNE 20	AUGUST 23
3	JULY 11	AUGUST 2
4	JULY 25	AUGUST 30
5	AUGUST 1	AUGUST 23

Arrangements can be made for all charter members
in 28 cities in Europe. These arrangements include
hotel accommodations, breakfast, service charges,
and taxes, and at least one sightseeing tour in
each city.

THE CITIES COVERED ARE:

AMSTERDAM	GRANADA	NICE
ATHENS	GENEVA	OSLO
BARCELONA	LISBON	PARIS
BERLIN	LONDON	ROME
BRUSSELS	MADRID	ROTTERDAM
COPENHAGEN	MALAGA	SEVILLE
DUBLIN	MILAN	STOCKHOLM
EDINBURGH	MUNICH	VENICE
FLORENCE	NAPLES	VIENNA
		ZURICH

The \$5-a-day plan utilizes budget hotels with hot
and cold running water, but with no private bath.
Persons desiring a single room would have to pay
\$7. per night.

The \$10-a-day plan utilizes superior tourist class
hotels, with private bath. Persons desiring a single
room would have to pay \$13 per night. Simply
count the number of days you will be in Europe,
and multiply by the daily plan you choose. This
will give you the total cost for land arrangements.

The charter flight will provide you with a simple
round-trip jet ticket between New York and Am-
sterdam. In order to travel within Europe, we can
offer you two different alternatives. They are as
follows:

EURAILPASS.

This offers unlimited first-class rail travel through-
out Western Europe. For a 21-day Eurailpass the
cost is \$110. for a 1 month Eurailpass, the cost
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Many people prefer to drive throughout Europe.
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We have two galleries, but...

Public art here is starving

Last week Place des Arts' new head, attorney Marcel Piché, mused: "It would be marvelous to have the new museum (he was talking about the Museum of Fine Arts) locate on the complex, although I realize it would probably be more expensive than rebuilding and expanding their Sherbrooke Street structure to improve the facilities required for those rich collections."

So, while Piché argues the politique de grandeur ("think what it would mean for the Montreal public"), Montreal's three perfectly good museum structures are lan-

guishing from malnutrition. Indeed, the Museum of Fine Arts, in spite of its financial woes, is a rich uncle compared to Musée d'Art Contemporain, which moved to Cité du Havre after Expo from its former home in East-end Montreal.

This older structure, located on Pie IX and Sherbrooke just opposite the Botanical Gardens, has been shut down. It sits empty. The Montreal branch of the Cultural Affairs Ministry had no clue about when and for what purpose the building would be reopened. "You'll have to phone Québec City for that information," the secretary informed the Daily.

The well-established Montreal Museum of Fine Arts is having a better time of it. It began in the 1870's as an Art Association of "amateurs", interested in organizing exhibitions throughout the city. Then gradually acquiring permanent collections, it settled first in Phillips Square and finally, on Sherbrooke Street in 1912.

The collections are, of course, greatly influenced by the tastes of the donors, which — like those of most people of that era lay principally in European art. For instance, three CPR barons, Sir William Van Horne, Mr. R.B. Angus, and Lord Strathcona bequeathed the gallery works of El Greco, Goya, Coma do Cenechiano, as well as pieces from the Impressionists and Post-Impressionists.

In the early part of the century, the museum began to include other forms of

art—sculpture, lace, glass, ceramics, furniture. As a result of its head start and of several expansion efforts — like the establishment of bilingual services in the early sixties — it has become the unquestioned art centre in the province.

Recently, the museum has put on several diversified shows including a photography exhibition of famous people by Yousuf Karsh; a display of "Twentieth Century German Art in Berlin", a show of contemporary Canadian Painting, a retrospect of Jean-Paul Lemieux; two graphics exhibits by the Italian Giambattista Piranesi; and a collection of the 19th century Japanese artist Ando Hiroshige.

Probably the most popular shows were those of Toulouse-Lautrec's posters, and the recent collection on Rembrandt and His Pupils.

The exhibitions are often held in conjunction with other museums throughout the world. Deputy director Leo Rosshandler feels that the public has to be stimulated by a wide variety of art forms and artists. To this end the next exhibition will be "Art from the Congo" (which starts today and runs until May 4)

The education aspect of the museum is one of its most important functions. The library is open to the general public and was recently reclassified with the help of grants from the Canada Council and the Canadian Donner Foundation.

Lecture tours are conducted by well-

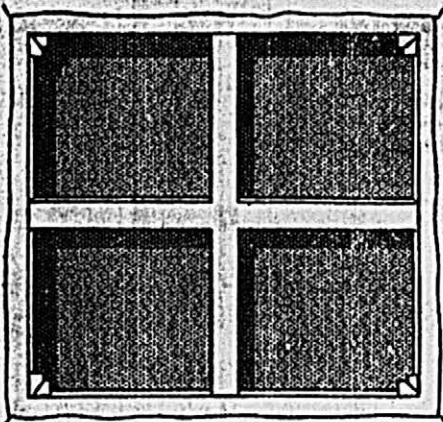
trained volunteer guides, provided by the Ladies Committee. Films and lectures are given in the evening, free of charge. (N.B. Poverty-stricken students.) The museum also sends slide-lectures to schools. Last year alone, 350 such lectures were carried out in English language schools, and the slide library sent out 5,600 slides to outside groups.

by Ginny Hofrichter and Julia Weller

The museum has its own school of Art and Design, and holds annual competitions for aspiring artists from all over the country. The Faculty last year received a new Dean and seems to be making progress.

Yet, despite all its activities, the museum is in money trouble. Art prices have risen astronomically in the last couple of years and the government simply hasn't been coming through with necessary funds. Over 65% of the Museum's budget comes from private sources.

And even in that realm, things aren't rosy: companies are reluctant to give much money because in Canada (unlike in the US) the government has imposed a limit of ten percent of the amount of income tax education allotted to public service donations.



"Stretcher Frames with Cross Bars III (1968)" is a work by Roy Lichtenstein. The painting of the back of a painting, it is part of an exhibit at Vancouver's Art Gallery, described as the "best municipal art gallery in Canada."

How many people,
last Saturday?

Well...
2258



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TREVOR PAYNE
SHOW

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The Hot Tomatoes
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presents

CAREER TALKS

Friday March 7

Careers in Mathematics

Speakers: Mr. W. Sibrasse (Sun Life Assurance Co. of Canada) and Prof. J. Denton (Math Dept.)

Tuesday March 11

Careers for General B.A., B.Sc. Graduates

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Students' Society
Executive Applications

Applications are now open for the following:

**Chairman, Cafeteria
Committee**

The chairman helps in the administration of the
Cafeteria and Coffee Shop in the Union.

President, Debating Union

Deadline for applications:

4 PM FRIDAY, MARCH 7

RED & WHITE REVUE

As no applications have been received for the R & W,
deadline has been extended until Tuesday, March 11.

Application forms may be obtained at the
Union switchboard.

Ken Clowes
Director Executive Applications

The Museum's 1968 Honorary Treasurer's Report optimistically stated: "It is most encouraging to note the increasing importance placed on the cultural education of our people by government."

However, Quebec's Cultural Affairs Ministry does not seem to be co-operating to its fullest. The Ministry, responsible for such prestige items as the Franco-Quebec exchanges, very likely still regards the Museum as part of the Anglo establishment which initially started it. The museum has been trying: it has set up several funds for the expansion of Canadian and Quebec art.

"We would like very much to augment our programmes," said Rosshandler, "to expand our library and slide collections, to send art-mobiles and lecturers out to the small towns of the province. But we just don't have the funds."

"I wouldn't suggest increasing taxes, by any means," he continued. "The public doesn't appreciate that. If only the government could somehow reallocate funds, it would help."

(The federal government also has an interesting view of culture. Said State Secretary Gérard Pelletier at a recent meeting of the Montreal Chamber of Commerce: "The outstanding phenomenon of our times is the appearance of culture as a new element in the basic economy of our country. The use of culture as a stimulus for economic development is now an every day fact of life.")

The Quebec government does support one Montreal museum: Le Musée d'Art Contemporain, housed in the beautiful edifice that was Expo's art gallery.

The only way to get there is on the 64 bus.

It doesn't run on Sundays. Sunday was the busiest day at the recent Rembrandt exhibit.

Inside, the visitor might feel lonely; chances are he'll be the only one there besides the two guards playing cards behind the counter (and the box-like structure with squiggly yellow neon-lights inside). The Musée exhibits works by very contemporary painters. Unfortunately its budget does not allow for guided tours, almost necessary for the average person who wants to get something out of modern art.

However, Museum director Gilles Hénault (former art critic for Le Devoir) willingly acted as host for the Daily.

He discussed the box by explaining that it is the way the artist sees his modern world.

To express his views of a technological age, he must use the materials of a technological age. The artist is in fact mimicking reality - therefore the effect of light on water reflected on a wall can be reproduced in metal. And, Halleluja, the squiggly neon-lit structure no longer looks like just that, it now looks St. Catherine St. at night.

The Musée is run entirely on funds from the Quebec government. But as these are not enough, the museum has a staff of only nine people, not counting the card-playing guards.

There used to be a director of education but she has left and no one as yet has replaced her. Therefore all the museum's grandiose plans for "des manifestations variées comprenant des concerts de musique contemporaine, des programmes des films expérimentaux, des récitals de poésie, du théâtre et des conférences", have come to nothing.

The Musée specialises in experimental exhibitions, and the director is willing to accept any "visual experiment" as art. The old criteria of judging art is no longer

comprehensive enough, since new forms are "exploding in all directions".

At present an exhibition of Leon Bellefleur is on view. Although the Musée features mainly Canadian work, it has paintings by artists from all over the world. Future exhibitions will include works by artists from Great Britain and the U.S.A.

By early evening, the busses had stopped running, so Hénault drove the Daily staffers back into town.

Asked whether he thought Montreal was on the New York - Paris art circuit, he burst into laughter and he missed his turn-off.

The director's laughter was probably similar to that of a parent who observes his three year old son trying to keep up with his big brother's bike by working the pedals of his kiddie-car as efficiently as possible. For in New York there are at least three well-known museums, each vaster than our little bastion on Sherbrooke Street, each specializing where Montreal must generalize:

Sculpture's home is at the Guggenheim: The Metropolitan Museum's classic collections would serve to distract a connoisseur for at least a year. And the Museum of Modern Art abounds with surrealism, lithographs, sculpture and architecture.

The facilities of the latter museum alone far outreach those of Montreal. They include an International Study Center where art works not on public exhibition can be viewed and researched by appointment. Special libraries include books in many languages, scrapbooks, films, and many original manuscripts.

Probably, no greater percentage of the permanent collections can be displayed at once, but there is little doubt that gallery space is much greater than can be found on Sherbrooke Street, or at Place du Havre.

Such a comparison by no means belittles the efforts of Montreal's museums. Indeed, both of them provide in their plans for library and film service, besides the other educational facilities already mentioned.

Besides, in comparison with Toronto, Montreal is fortunate. There, the Royal Art Museum is even more "comprehensive", for it must fulfill the role of New York's Natural Museum and Hayden Planetarium, as well as that of the several art museums. Montreal has a separate Planetarium at Chaboillez Square, and Redpath Museum.



The only way to get to Le Musée d'Art Contemporain is to take the 64 bus. But it doesn't run on Sunday; Sunday proved to be the most popular day at the recent Rembrandt exhibit at the Museum of Fine Arts.

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1 pm Stewart S4
Members: your attendance
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Wednesday, Mar. 12

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MISCELLANEOUS

INTERESTED IN RESEARCH? Market Research. House requires 25 conscientious students for door to door interviewing in English-speaking areas, evenings and Saturdays for next two weeks. For more information contact Miss O'Boyle at 842-5039.

FILM WORKSHOP: Last meeting on Tuesday, Mar. 7 at 7:30 pm in Union 457. All films and equipment must be returned.

MALAYSIAN-SINGAPORE STUDENTS' ASSOCIATION. General Election. Friday March 7, 7 pm at Union B-23-24. All members please turn up.

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TRANSCENDENTAL MEDITATION — as taught by Maharishi Mahesh Yogi — Introductory Lecture by Mr. Jerry Jarvis — National Director of Students International Meditation Society — Friday, Mar. 7, 7:15 pm, Leacock 219.

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OOLoops AND EURETHREAL New Canadian Marginalia K.V. Hertz and Harvey Mayne. 1 pm, Friday, Mar. 7, Union 327. Admission: 10 cents.

BODY-PAINTING PARTY — Females interested in participation in this art experience, be-in, happening — phone Eric 453-7312 after 8 pm — genuine interest only.

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